

A
S E R M O N

Preached at the PARISH-CHURCH

OF

St. George, Hanover-Square,

SUNDAY, OCTOBER 28, 1753.

SERMON

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SUNDAY, OCTOBER 28, 1753:

On Occasion of the Clamours against the Act
for NATURALIZING the JEWS:

Humbly inscribed to Sir THOMAS CLARGES:

By the Reverend Mr. WINSTANLEY,
Rector of Llanwenarth in Monmouthshire.

LONDON,

Printed; and Sold by Mr. BRINDLEY, in *New Bond-Street*; and by Mr. DODSLEY, in *Pall-Mall*.

M.DCC.LIII.

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SUNDAY, 1753.



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for Naturalizing the Jews:

Humily intreated to Sir Thomas Oates;

By the Reverend Mr. WINSTANLEY,
Rector of Llanwenarth in Monmouthshire.

LONDON,

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and by Mr. Duncanson, in Pall-Mall.

M.DCC.LIII.

Sir Thomas Clarges.

SIR,

AFTER your particular request, before a publick congregation, that I would print the following discourse; and after you have been pleased to compliment me, as I hear, with the title of being a Jew, and no Christian; I cannot, I think, more fitly express my thanks to you, for the singular obligations you have conferred upon me, than by dedicating this discourse to your Honour: which, if you are not out in your judgment of its being tainted with Jewish principles, must rather prejudice the Jews, than serve them; and thereby do you a great pleasure. I hope, therefore, you will not blame me for my gratitude, though you have already
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blamed me for having that charity, which I always imagin'd was the distinguishing Characteristick of a Christian. The truth is,

Observing, with concern, the violent clamours that have been raised against a late unpopular measure, as it is called, and fearing some bad effects might possibly attend them; I thought it incumbent upon me, as a minister of the Gospel of peace, to say something, if I could, to appease these violent clamours, and therefore I took occasion, to preach on the Act for naturalizing the Jews, without having the least design to trouble myself or others any farther.

But the ill-treatment I have met with since has determined me to go beyond my first intentions, and to offer that to the judgment of the many, which was originally meant only for the edification of a few.—I mention not a sneering paragraph in the *London*
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don Evening Post of the first instant ; nor the several little insults likewise I have personally received. — They are not worth mentioning. — What is of far greater moment, and calls upon me to act in this manner, are the mistakes of some, and the wilful misrepresentations of more. I say wilful misrepresentations: With deference to your Honour be it spoken. For all the charity I have, Sir, cannot incline me to give them a softer name: because it seems impossible to me, (and I flatter myself, it will appear so to every unprejudiced person,) that any one could really believe me to be chargeable with anti-christian tenets, from any thing I have said relating to the Jews themselves, or to the Act in favour of them.

A word or two more, and I have done. — I own myself very solicitous to please every one: yet more solicitous to avoid giving offence to any one. And I hope my Readers will be convinced,

vinced, if you, and some other of my Hearers were not, that I had no design to offend; and, consequently, had a sort of claim to their candor and good-nature, at least. In short; I confess I bear an high regard to publick Authority: and if, instead of raising, or fomenting, a popular clamour against it, I may, at any time, by my poor endeavours, be happily instrumental in assuaging it, either by private admonition, or by publick instruction, I trust I shall always think it my duty so to do, abstracted from all other considerations.

You will be so good to pardon me for putting so rude a piece into your hands, and suffer me to be, with all due Respect,

Sir,

Orchard Street,
Westminster,
Nov. 1753.

Your Honour's
most obedient

humble servant

T. I. W.
I COR.

I CORINTH. Chap. IX. Verse 22.

I am made all things to all men, that I might by all means save some.

THESE are the words of St. Paul:—
 —a man of genius and letters:—
 —a man of zeal and integrity:— and,
 what is more, a man chosen of God,
 and inspired.—They come recommended to
 us by the merit of him who speaks them:—
 but they are no less recommended to us by
 their own intrinsic worth and excellence.
 For they are full of that most disinterested
 christian charity; that charity which consists
 in wishing, nay in forwarding, the salvation
 of all others; or, in making them partakers
 of that happiness which will last for ever.

From which words, interesting and im-
 portant as they are, we would willingly take
 occasion to discourse to you on a subject, which
 has engrossed the attention of most people for
 some time past; I mean the NATURALIZING
 of the JEWS.

Not that we would propose to treat of it in
 a political view:—for this might seem as tho'
 we had mistaken our province. — Neither

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would

would we intend to handle it in a religious view, so far as to espouse their opinion, who tell us, with no small degree of assurance, that the settlement of the Jews amongst us is contrary to ancient prophecy :—for this, perhaps, might be carrying matters too far.

But we shall content ourselves with considering it in such a light as can give no reasonable offence to any one :—no offence to those who are set over us ;—for this, I think, would be unbecoming at all times,—at the present not so proper and seasonable :—no offence to those who have in their public discourses been liberal, it may be too liberal, of their censures ;—for their end might be good, however unjustifiable the means :—no offence to any CHRISTIAN, or number of CHRISTIANS, who may be greatly displeased with the late ACT in favour of the Jews ;—for they proceed, no doubt, upon principles, which appear to themselves, at least, well grounded and feasible :—nor yet any offence, to the Jews, whose conversion we CHRISTIANS pray for, devoutly pray for, in our LITURGY.

And this, with God's assistance, we hope to do, by endeavouring to lay before you, with that modesty and reservedness due to so controverted a point,—with that meekness and gentleness of spirit which becomes that GOSPEL we profess,—the many good uses (by which we would understand moral and religious uses) which may be made of the ACT we
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are now speaking of; — how far the Jews may turn it to their own temporal and spiritual advantage; — and how far we CHRISTIANS may improve it to the best and wisest purposes.

And this will not be entering into the subject, so as either to approve, or condemn, any thing that has been done, or said, upon it; — so as either to commend, or blame, any one's proceedings about it; — but it will only be considering it in a general, disinterested, and impartial manner; — only shewing the advantages which may accrue from this ACT to all, both JEWS and CHRISTIANS, if not wanting to themselves; — and passing over the good or evil, the propriety or impropriety, the reasonableness or unreasonableness of it, considered in itself; — which time, perhaps, may discover more fully to us, and bring to light.

I. First then, we will endeavour to represent to you the advantages which may arise from this ACT, with relation more immediately to the JEWS. — And here two very considerable ones offer themselves to our thoughts; *viz.* — Their becoming a more CIVILIZED PEOPLE: — And their CONVERSION to CHRISTIANITY.

I. First, their becoming a more civilized people. — By becoming a more civilized people, we would not here be understood to insinuate, that the JEWS are wanting in that

common civility and good manners, which are due to each other.—For this we have no authority to assert.—But thus much we would be understood to mean, that the Jews are very much wanting in that civility and good manners which are due to ALL, as well as to each other;—in that politeness and good breeding, or rather, in that benevolence, which knows no limits; which expresses itself to every reasonable creature in the universe, whether he be bond or free, whether he be friend or foe, whether he be a stranger or born in the land.

Nor does this appear to be owing so much to the genius and constitution of these people, as to the peculiar circumstances they have been placed in for a long period of time; having had *no abiding city*, if we may thus speak, since their dispersion; and consequently, no favourable opportunity of imbibing those generous sentiments, and that universal good will, which almost naturally arise from a free and open commerce with mankind; especially where pure CHRISTIANITY prevails, is countenanced and encouraged.

It may then be reasonably presumed, that the Jews, by being incorporated amongst us, will become a more civilized people; unless (which one would not willingly suppose,) they should resolve to be as blind to their own worldly interest and happiness, as they have hitherto been deaf to all the repeated arguments

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ments in favour of the **CHRISTIAN RELIGION**.

For, by being incorporated amongst us, they will partake of the same common privileges; will be intitled to the protection of the same common laws; and so will be inclined, no doubt, to cultivate a friendship and familiarity with us; which, of course, must bring them, in due season, to a conformity of manners, and an imitation of our ways and customs.

But to this it may be said, that, however the **Jews** may think proper to act on this occasion, or whatever advantages they may be willing to make to themselves in this respect, **CHRISTIANS** will be sure to defeat their purposes; as being utterly averse to all social intimacy and union with them.—Yet this objection, though seemingly strong at present, may hereafter possibly be of little, if any, force at all; should the **Jews** make so happy an use of the **ACT** under consideration, (which it is not very improbable they will, and God grant they may!) as to render it instrumental to their **CONVERSION**.

2. Which was the second advantage we proposed to speak to.

That the **Jews** are to be converted to **CHRISTIANITY**, the **HOLY SCRIPTURES** assure us: and, that they may be thus converted, we ourselves religiously and charitably pray.—And whether the **ACT** we are speaking

ing of for naturalizing these Jews, may not be a glorious instrument of accomplishing this great end, which all good CHRISTIANS must wish for, and which God himself approves, is worth our considering.

It is not here said, that the CONVERSION of the Jews was the thing intended by this ACT, though it would be hard to say it was not.—But, whatever was the end proposed, or whatever were the motives to it, whether good or bad; if it should hereafter be productive of such good and excellent fruits, we CHRISTIANS surely shall have no just cause of complaint.

And that it MAY be productive of such good and excellent fruits, will not appear to you, I flatter myself, so very unlikely, if you calmly and seriously attend to the following considerations.

1. May it not then be reasonably presumed that the Jews, by being incorporated amongst us, will come to entertain more favourable sentiments concerning us?—And is it improbable, think you, that these more favourable sentiments concerning us, may be improved, e'er long, into a more favourable opinion of our RELIGION.

Indeed we may so far persist in our enmity towards these people, and our prejudices against them may be so strong and predominant in us, that the Jews, instead of thinking better of us than usual, may possibly

bly be tempted to think worse. — But if we choose to be quiet and easy, and, leaving events to PROVIDENCE, will suffer things to go on in their calm and natural course, there is great room to hope, nay, there is great room to expect, that the Jews, by being made one people with us, will look upon us with a more kind and friendly aspect, and the more so, the more they are quietly permitted, to reap and enjoy the benefits of such a connexion. — And if it be so, —

Be it then supposed for once, (the supposition is not groundless and chimerical,) that the Jews are prejudiced in our favour; that our civil treatment of them has conciliated their esteem and regard, and that they now begin to love us, and to speak well of us: — I say, supposing all this (and in the ordinary run of things it seems to be no improbable supposition:) — what more reasonable opportunity could we desire, on our part, to attempt their Conversion; or what more favourable disposition, on their part, to concur with our endeavours to effect it?

At least, thus much we may dare to affirm, (we are authorised both by reason and experience to affirm it,) that such a general good opinion concerning us, would be a most excellent PREPARATIVE to their embracing the RELIGION of Jesus: — that without this good opinion of us, they can never, humanly speaking, be induced to embrace it. — I say, humanly

humanly speaking.——For how far God may turn their hearts at any time, and dispose them to receive his GOSPEL, under the most unpromising circumstances, is best known to himself.

2. But to proceed.——We have before observed, that the JEWS, by being incorporated amongst us, will, in all probability, become a more civilized people; or, if you please, a people of more noble, enlarged, and generous sentiments.——And if so, may it not be reasonably presumed, that they will be more ready to embrace that GOSPEL, which inspires such worthy notions?

Perhaps, there has not been a greater obstacle to the CONVERSION of the JEWS, than that narrow contracted spirit they have all along imbibed and encouraged, as fancying themselves to be the chief, if not the only, favourites of Heaven.——'Tis true, they were once God's chosen and peculiar people, and separated by him, as it were, from the rest of the world. But had they not sadly mistaken this indulgence, they could never have made it an argument for valuing themselves upon; because they would have seen through the gracious intent and meaning of it; gracious not only to them in particular, but to mankind in general.——they would have seen, that, in this seemingly partial dispensation of PROVIDENCE, something farther

was

was designed; and that all mankind had an interest in it, as well as themselves.

However, this narrow and contracted spirit, which is owing, as I apprehend, to a mistaken notion of God's goodness towards them, will, it is to be hoped, be rooted out of their constitution by degrees, proportionably as they grow a more polished or civilized people by uniting more closely with us, and, consequently, imitating our manners.

And when they are no longer known for this narrow contracted spirit;—when, instead thereof, they have learned to think more generously and freely;—when they have once been taught to extend their good offices to every one, and not to confine them within the pale of their own communion:—they will then value themselves little on any peculiar privileges;—they will be more humble and easy to be entreated;—and will therefore be more disposed for the reception and entertainment of that RELIGION, whose greatest enemy is pride, whose truest friend is humility.

3. Once more. The JEWS cannot but be sensible, that there are several passages in their own SCRIPTURES which foretell of their being dispersed into all lands, without having a settled property in any.—They cannot but be sensible, because they have so long experienced it, that these prophecies have been fulfilling for almost two thousand years.

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—They cannot but be sensible likewise, that there are several passages in the same SCRIPTURES, which speak of their RESTORATION, as well as their CONVERSION, in the plainest and most expressive terms.—And they now have, or may have, a legal footing, not only in a CHRISTIAN country, but in a country where the CHRISTIAN RELIGION is professed in its primitive purity and perfection:—where there is no outward force to oblige any one to change his opinion;—but where liberty of conscience is enjoyed in its full extent.

These circumstances maturely and impartially weighed, will it, think you, be unreasonable to presume, that the JEWS may look upon this Act as something more than human, as something providential, in their favour?—That they may view it as an indulgence from Heaven, contrived, conducted and executed by worldly instruments?—As the stretching forth the hands of divine mercy (if we may so speak) to gather together his dispersed, once chosen people?—And as a probable fore-runner, therefore, of that blessed time, (which we CHRISTIANS are taught to pray for, nay, taught to expect,) when all the world shall become one fold under one shepherd, JESUS CHRIST.

And let it not be said, that the JEWS are too obdurate, too relentless, too *stiff-necked* and *uncircumcised in heart and ears*, to consider

der the ACT in this light.—For, will they for ever be blind to their own best interest?

—Will they never open their eyes to behold the atoning sacrifice of a CRUCIFIED SAVIOUR?—Is there no time for meltings of heart; no season for their turning to the LORD; the LORD that bought them with the price of his blood?

Yes, there is a time, when their hard and stubborn hearts shall be softened and melted down;—when *they shall look on him whom they pierced*;—when they shall rejoice in the strength of our salvation, and embrace the glad tidings of his GOSPEL.

And thus have we endeavoured to shew you the uses which may be made of this ACT, with respect more immediately to the Jews; and how far they may probably convert it to their own temporal and spiritual advantage.—And, sure I am, such is the noble privilege of the GOSPEL;—such is the inestimable prize of our *high calling* in JESUS CHRIST;—such are the amazing wonders of REDEEMING LOVE;—and such the unspeakable mercy of pardon and reconciliation with GOD through CHRIST;—that should the Jews snatch the present occasion of joining with our religious assemblies;—should they become fellow-christians with us, as well as fellow-members of society;—every sincere disciple of CHRIST must rejoice with exceeding joy;—will overlook every

prejudice which may possibly accrue to him from this ACT, as trifling in comparifon;— and will be truly thankful to God, that we have followed the example of our APOSTLE, in some meafure, who was *made all things to all men, that he might by all means fave fome.*

But here am I aware of an objection to what has been advanced, which is this; *viz.*

—That, confidering the lives of CHRISTIANS, (even CHRISTIANS who hold the doctrines of the GOSPEL in their utmoft purity,) there feems no manner of probability of what we have been fpeaking; or, that the JEWS will ever embrace a RELIGION, whose votaries appear fo little in earneft about it.

—This truly is an alarming objection, and demands our moft ferious thoughts.

2. Yet it foon might happily be removed, as far as we are concerned in it, would you be pleafed to go on with me to the fecond general head of my difcourfe; and learn the ufe which may be made, nay, which ought to be made, of this ACT, with regard more immediately to ourfelves.

Now the ufe which we may make, and fhould make, of the late ACT in favour of the JEWS, is evidently this: *viz.*—To bring them over, if we can, from JUDAISM to the profeflion of CHRISTIANITY:—at leaft, to do nothing which may difcourage them from embracing it, fhould they be fo inclined,

But

But how is this to be done, you will say ?
 ---What is required on our part, to forward
 so worthy a design ?-----Nothing less than
 COMMON CIVILITY to them ;---and a most
 CORDIAL CONCERN for our most excellent
 RELIGION.---On these two points, therefore,
 let us insist a little : for the latter, you know,
 is of the last importance ; and the former has
 too much significancy to be wholly over-
 looked.

I. Would we then be instrumental to the
 CONVERSION of the JEWS, or do nothing to
 prevent it, we must take care to treat them
 with common civility.---For, as we before ob-
 served, this common civility will engage their
 kind opinion of us ; which kind opinion of
 us, may at length probably conclude in more
 favourable sentiments of the RELIGION we
 profess.

We are none of us ignorant of the force
 of prejudice, how powerfully, and almost ir-
 resistably, it operates on the human heart ;
 leading us away captive, as it were ; and re-
 commending to, or else degrading in, our
 esteem, that person who is the object of it.---
 Supposing then the JEWS to be warmly pre-
 possessed in our favour, by reason of the civil
 usage they meet with from all of us in ge-
 neral ; it is not to be well imagined, what in-
 fluence this might have upon them with re-
 spect to their CONVERSION. It would cer-
 tainly prepare them for it, in some sort ; as
 it

it would render them more attentive to our arguments, and more open to our persuasions.

Or, supposing them prepossessed against us, because we are ill-natured, morose, unkind, and inhospitable towards them; what can we expect from hence, but that, instead of being more inclined to join us in our religious worship, they will become more averse to it than ever; and despise that RELIGION we boast of, when they perceive we are so much wanting in that unbounded kindness and benevolence, which is, or however should be, the distinguishing badge of CHRISTIANITY, and the professors of it.

The MASTER whom we serve, or pretend to serve, commands us even *to love our enemies, and to do good to them which hate us, and persecute us*; or, which is the same, to reach out our kind offices to all.—But they see us acting in direct opposition to these precepts; as though we either disbelieved the RELIGION we profess, or disregarded the MASTER whom we pretend to serve.

Is this the way, my brethren, to make *Jewish* proselytes?—Is this being *made all things to all men, that we may by all means save some*?—Is it not rather the way to confirm the stubborn in their infidelity? Is it not rather a stumbling block of offence to those, whose hearts might be otherwise softened, and disposed for the GOSPEL?—Would
we

we then not be hinderers of the **CHRISTIAN** cause, nay, would we at all adventures promote it, let us behave to the **Jews** as brethren, (for brethren they are by nature,) and treat them with common civility.

2. But above all. Would we be instrumental to the **CONVERSION** of the **Jews**, or do nothing to prevent it; be it our especial care to discover in all our thoughts, words, and deeds, a most sincere and hearty concern for our most excellent **RELIGION**.

Such indeed is the engaging nature of **CHRISTIANITY**; so reasonable is it in itself, and so salutary in its ends and purposes; that it needs only to be considered seriously, to be embraced effectually.-----But how shall the **Jews** be brought to consider it seriously? Or even to consider it at all?

They want not to be told of its superior excellencies and perfections.-----These they have often heard of.-----They want to see these excellencies and perfections shining forth in the lives of **CHRISTIANS**.-----They want to see the goodly fruits of that **CHRISTIANITY** we so much boast of.-----In short, they want to see a proof of the best **RELIGION** in the world, exemplified by the best actions in those who espouse it.-----Such living instances as these, such undeniable marks of the goodness and excellency of our **RELIGION**, (if generally met with amongst **CHRISTIANS**;) would most sensibly affect them; and be far more

more likely to prevail, than all the arguments we could offer, in vindication of its truth and divinity.

On the other hand.---If they behold us, who profess to believe in a crucified SAVIOUR for sin, making no scruple to commit sin : -- if they behold us, who profess to believe in the sufferings of a REDEEMER, devoting ourselves to pleasure, instead of denying ourselves, and mortifying our passions : ---if they behold us, who profess to believe in the death of CHRIST, greatly immersed in vice, instead of *dying to sin, and living unto righteousness* : ---if they behold us, who profess to believe in the resurrection of JESUS CHRIST, and consequently in the general resurrection, not endeavouring to rise from the death of sin, unto a life of holiness and virtue : ---or, if they behold us, who profess to believe that our LORD came into the world, *to purify unto himself a peculiar people zealous of good works*, shewing little or no desire, expressing little or no care and concern *to purify ourselves even as he is pure, to be perfect as our FATHER which is in heaven is perfect* : ---What shall we say ? Can we hope they will think us in earnest ? And if not in earnest ; can we imagine they will think we believe what we profess to believe ? And if so ; is it reasonable to expect that they will ever believe it themselves ? Unless God, in his infinite mercy, should vouchsafe to open their eyes, and make

make them see the wondrous things of his law.

Brethren, I trust your *hearts desire* for ISRAEL is, *that they may saved*.—Live then, I beseech you, as if you desired their SALVATION, by living as if you sincerely wished their CONVERSION.—Be examples to them, be shining examples to them, of all the virtues, all the graces, of CHRISTIANITY.—Convince them you have no evil will at SION, by imitating your blessed LORD, whose goodness extends itself to all the rational creation. And though, after you have done all you can, you may not be so happy at last, as to see the fruits of your labour in their CONVERSION; yet will you have this comfort sure and steadfast to yourselves, and which alone is an ample recompence of reward; the pleasing consciousness, I mean, of having done nothing to prevent it;—nay, of having consulted not only the everlasting welfare of your own souls, but the Salvation of OTHERS also, to whom ye have been such glorious ensamples. To conclude with an apology for what has been said.—The Bill for naturalizing the JEWS has of late been almost the general topick of common conversation. Some have been for it, and others against it: but which have been in the wrong, or which in the right, we had no inclination, nor was it our business, to enquire.—We did not conceive it could answer any pious end, (and such an end we

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would

would always have in view from this place, to espouse any party or perswasion, or to adopt any sentiments of others, on this occasion:—much less did we think it could answer any pious end, to censure the Act itself, or to speak hard things of those who are intended to be benefitted by it.

But if we could handle this subject to the purposes of RELIGIOUS EDIFICATION;—if we could make it an argument, as it were to more exalted degrees of piety, to a more exemplary life and conversation;—or, if we could from hence inspire you with warmer sentiments of that charity, which, like its most gracious AUTHOR, has the whole race of mankind for its object:—this we thought would be doing what was certainly our duty to do; and would scarce be deemed by any one, a wandering out of our province, to points less necessary and useful.

It is certainly the bounden duty of every minister of the GOSPEL, to *be instant in season, and out of season*, in behalf of VIRTUE and RELIGION; to catch every rising opportunity, though never so foreign and unlikely, of alarming the vicious,—of rousing the indolent and careless,—and of encouraging the good to persevere, and go on to perfection. With these views, and only these views, it was, that we took upon us to discourse to you on so nice and tender a subject; wherein many are too deeply engaged, to hear any thing

thing relating to it with calmness, and without prejudice.

And should there be any here present, who may possibly imagine with themselves, that the manner of our treating this subject has no tendency to answer these views;—or, which is much the same in effect, should there be any here present, who do not from their souls, nay, who would not most strenuously endeavour, that such uses may be made of this ACT, as we have before mentioned;—let them seriously put it home to their own consciences, whether they can *bold the truth in sincerity*; or whether they can heartily join in the excellent LITURGY of that CHURCH, (whereof they have solemnly professed themselves to be worthy members,) which contains the following prayer for all orders and ranks of men, and with which I will close this discourse; viz.

“ O merciful God, who hast made all
 “ men, and hatest nothing that thou hast
 “ made, nor wouldst the death of a sinner,
 “ but rather that he should be converted and
 “ live: have mercy upon all JEWS, TURKS,
 “ INFIDELS, and HERETICKS; and take
 “ from them all ignorance, hardness of
 “ heart, and contempt of thy word; and
 “ so fetch them home, blessed LORD, to thy
 “ flock, that they may be saved among the
 “ remnant of the true ISRAELITES; and be
 “ made one fold under one shepherd, JESUS
 “ CHRIST

CHRIST our LORD, who liveth and reign-
 eth with THEE, and the HOLY GHOST, one
 & GOD, world without end. AMEN.

A D V E R T I S E M E N T.

*Now in the Press, and will be ready for the
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